

address assures us the great city "thought worthy to receive the tribute of their respect and admiration."

Be it then our most earnest endeavor ever to lead the consistent, uncompromising Jewish life. True, we are not called upon to proclaim our faithfulness from the house-tops, nor to declare our orthodoxy at the street corners; but we certainly are required by every feeling of self-respect, consistency, and duty, not to swerve from the strict boundary line laid down for us—not to flaunt our mean-spiritedness and degeneracy in the faces of those, who can only regard with cold contempt the sacrifices of principle made to obtain their favor and applause. Then, let us act wisely and well our parts. Let us remember that, though on account of our grievous sins our national glory hath departed, and we are in many places yet the victims of contumely and oppression, we have still a bright light beaming upon us, even that which erst was kindled on Sinai's Mount; and we have the cheering voice of prophecy to assure us, that our vocation shall be completely fulfilled. Who, indeed, can read the glorious words of to-day's Haphtorah, and not *feel* that this is so. Saith the eloquent Isaiah, *ברגע קטן עזבתך וברחמים גדולים אקבץ* "For a small moment have I forsaken thee, but with great mercies will I gather thee." Let us then cultivate the faith and imitate the practice of Noah. Let us believe, even though there be amongst us those who, like Noah's contemporaries, are too carnal-minded to do more than ask the "how" and the "when"—let us have full faith in our future, in the restoration, in the "gathering" that is promised to us. Farther, as Noah firmly believed in the coming of the flood, although its advent was delayed for more than a century after its announcement, so let us not less implicitly believe in that coming day of judgment, even though it be delayed until our bones, and even the tombstones, that mark our last resting-place, shall have returned to their original elements—that *יום גדול ונורא* "great and tremendous day," when we shall each and all have to meet the eye of an omniscient Judge, and listen to the irrevocable sentence He shall pass on our faith and deeds in this life. Then, happy we, if not wilfully blinding ourselves as did the generation of the flood, we have lived the life of preparation, securing for ourselves the